A U M

Gaining this Self, the seers exult in wisdom, having attained it; rid of raging desire, and entered into peace. The sages, finding everywhere the all-pervading, united with the Self enter verily the All. —MUNDAKA UPANISHAD.

THEOSOPHY

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THE PURSUIT OF SELF-KNOWLEDGE

"MAYA"—dream, illusion, misconception—is an element, is *the* element, in all finite things. It has to be recognized for what it is, dealt with, dissipated completely, by the aspirant to Self-knowledge. Thus the word "pursuit" as applied to Self-knowledge is itself a *maya,* a misnomer.

"Without moving is the traveling on this Path," as says the *Dnyaneshvari,* which H. P. Blavatsky called the "king of all mystic works." From the standpoint of Self as the changeless reality within and without all worlds, all states, all forms and conditions, the whole manifested Universe is but a *maya,* a dream, because unreal, ever-changing. Our terms of utmost abstraction, as space, motion, duration, time, casuality, all infer and imply, in one sense or another, merely the field of manifestation of something which perceives, which acts, which experiences the results of perception and action—the intellectually familiar Trinity in Unity. Anything and everything is real when seen for what it is by the perceiving power. In this sense a shadow is real; an image is real; the light and the mirror which reflect the one and the other are real; the perception of them is real. But they are all "real" only in a relative sense. Relative to what? To each other, and to the Perceiver, the Soul or Self.

Does Self have a real being distinct and dissociated from objects of perception, from connection with them, as those are experienced, construed and conceived within the limitations of human consciousness? Does manifestation of any kind have in it independent existence apart from the perceiving consciousness, however defined and limited that consciousness may be? What, finally, *is*

the "connecting bond" between the Perceiver and any and all subjects or objects of perception? These are the three questions whose solution comprises the pursuit of Self-knowledge. If Self is the reality, then all else is but a manifestation or definition of Self. If what is perceived is the reality, then Self is but an illusion, the image or the shadow of the Unknown and Unknowable, however that may be named; in which case all that we experience is equally an image and an illusion, all our definitions of experience but a dream within a dream. Every man *knows* better; knows that within the limits of experience and memory he alone possesses permanency; knows that any and all experience and memory are *subsequent* to the existence of Self, hence that Self precedes and survives both, singly and seriatim; knows that neither exists apart from him; knows that he can and does alter the relation between them, between Self and them. All this each man knows *independently* for himself, and *knows that he does*. This *is* Self-knowledge, pure and simple, unmodified and unreachable by any relativities soever. It is the Germ of Divinity, the divine seed of the Tree of Life everlasting. When the individual man recognizes in himself and as himself the Creative, Preservative, Destructive, and Regenerative POWER which he has hitherto imagined as something external to Self, he has found the Path of which all the Saviors and Sages have spoken. He has been born viable into the world of real Being—the world of Souls. Really to have had this experience, and to have returned with some memory of it to the plane of human consciousness, or to re-experience it again and yet again, is not and cannot be the finality which so many attribute to it, which so many long to achieve either during human life or after human death. They forget that it is but an experience; a transcendental experience indeed, as human birth and sleep and death are, when rightly regarded, transcendental experiences of the Soul. So long as we attribute finality to any experience soever, so long are we the victim of *maya,* and do but dream, even though our dream be the one called heaven or *Mokshsa* or *Nirvana.*

There is no finality, no reality, but Soul itself, whether in the waking, the dreaming, or the deep sleep state of complete unconsciousness of object, subject, or self. One and all they are but *states,* transitional and transitory, into which the Soul is born, in which it lives, and to which it dies, as it travels through endless duration. They all are based on Soul-memory where not upon Soul-knowledge; they all begin in Soul-imagination; they are all maintained and changed by Soul-sacrifice—the worst as well as the best of states,

and are all transformable, the one into the other, in endless repetition until the Soul is its own Master. On this, H.P.B. has written in her "Secret Doctrine": *"The whole secret of Life is in the unbroken series of its manifestations: whether in, or apart from, the physical body."*

Degraded as it is, in our use and regard, there is no word in the English language to compare with Imagination as a term to name and express the fundamental creative power of the Soul. Whatever the nature of our experiences or acquisitions of any kind, whatever changes are to be brought about, whatever the means to be employed either to preserve, to destroy, to re-create, imagination is the king power, the king-faculty. Desire, knowledge, memory, thought, will, and feeling alike, every form into which experience enters or is cast subjectively—all are but material more or less refined for the image-making power of the Soul. Is it too much, too formless, too transcendental for the human Soul to realize that by inherent consequence every external object is but the shadow of an internal image with which Soul has clothed itself?

It is too much only so long as Soul is enthralled, imprisoned, by the already existent images and shadows created by past use of this power to the point where it regards as *reality* its own creations; and by inherent reaction regards Self as the creature and not as the creator of that world in which it "lives, and moves, and has its being." The believers in Karma and Reincarnation alone dimly perceive the great secret underlying all evolution, and they, too, are victim and unwilling subject of *Maya* if they misuse their imagination by dreaming of escape or emancipation for self alone. Since the world of Souls is the eternal *reality,* how can there be freedom for any Soul so long as one single being remains in exile from "the world of the Eternal?"

Soul as perceiver, Soul as creator, Soul as creature—these are the "three hypostases" of Soul which are imaged or shadowed in every religion; which are incorrectly *separated* by all of them into the "three Persons" of the God-head. They are more nearly pictured in the abstractions we name Spirit, Mind, and Matter, but there, also, is the same *maya* of three distinct "realities." The independent and *substantial* nature of Life itself, of which all Trinities are but the changing vehicles—this is not seen, because, as stated by Krishna in *Bhagavad-Gita,* "the Path of the Unmanifested is with difficulty attained by embodied beings." In other words, as explained by the same great Teacher, until Soul recognizes itself as "the Knower in every mortal body" it can only per-

ceive itself at best as partly creator and partly creature of "circumstances" and "environment". This "fourth hypostasis" of Soul as the Knower is what is meant by Self-Knowledge and is the state of the full *Mahatma* or "Great Soul."

The initial mistake of many who have had a glimpse of this Divine state is that they are so overcome by the memory of it as to be all too apt to desire to be re-absorbed in it, and turn all their aspirations in that direction. Others, as indicated, are absorbed by the delusion of becoming the "Savior" of their fellows, and so turn all their powers to that end, becoming the founders of religions and of religious orders. Pursuing these aims with undivided devotion their own destiny is that hinted at under the terms *Dharmakaya* and *Sambhogakaya.* Religious history and tradition are filled in the West with the names of Saints, as Eastern lore is with those of *Yogis,* who have taken one or the other of these two paths of "emancipation of the Soul from the bonds of conditioned existence." They do, indeed, lead to freedom in the sense of escape from human vicissitudes for the remainder of their share of racial evolution and during the long "night" or *Pralaya* which follows—exactly as the human being who dies enjoys a temporary respite before again assuming the "burdens of the flesh." But, as all know, the penalty, even of this vacation from responsibility, is entire personal forgetfulness of the past and the necessity of starting again "new-born" in every sense. What must be the corresponding compensation the Soul shall have to render to violated Nature for its "absence without leave" through millions of years? How many ardent disciples on the path of Self-knowledge find themselves again and again forced to make to themselves St. Paul's confession: "The things that I would not, those I do; the things I would do, those I do not."

But if the new-born to the Divine heritage conjoins the eye of reason to the Divine vision, he sees self as but the *Antaskarana,* the bridge or link between the Divine and the human estate of all Souls. He no longer regards himself as a "free agent," but takes upon himself the collective Karma of the race to which he belongs. Seeing the identity in potentiality of all Souls, their *unity* of origin and destiny, their confraternity of being, he sees all mankind as the image of SELF, self as the shadow of that Divine image, and identifies himself with collective Humanity.

"FACTS AND FIGURES"

IT is an amazing truth that few disputes arise over the great, that is, the common facts of life. All the creeds and all the quarrels spring up over the meaning of the facts. The facts of science are not disputed by any sectarian, though every sectarian is bound to oppose scientific theories or explanations—or give up his sectarianism. The reverse is just as true: no materialist or scientist will dispute the existence and activity of the moral, psychical, and educational elements in all rational beings, but he will oppose of necessity the religious or ethical interpretation of the metaphysical facts he encounters — or else will have to discard his materialism. Truth is, both materialist and religionist, without knowing it, are doing what the unintelligent and uninformed followers of both are endlessly doing—they admit two of the great facts and factors in life, while they are intentionally or unintentionally blind to the third great common fact in the life and conduct of every human being: his innate and inescapable responsibility—toward nature, toward others, toward himself.

No man can have an experience of any kind, can receive an effect of any kind, without an immediate reaction of his own. What is the meaning of the fact? No two men have the same reaction to an identical experience; more, the same man will at different times have different reactions to the same identical experience. What is the explanation? Our psychologists, our moralists, our theologians and our scientifico-theologico philosophers certainly fail, not only in positing this fact but in their rare serious efforts to deal with it intelligently.

Yet our inmost life, its success or failure, depends ever and always not on what happens to us, but on our reaction to it, "how we take it." Every minutest experience is a blessing or a curse to us, depending wholly on our own *attitude* of mind. Whatever has ever happened to any man, whether of "good or evil" may happen at any instant to us; will assuredly happen to us sooner or later; *is* happening seriatim from moment to moment. That is the fact. Are we, will we be, *ready* for "anything that may come to pass"—when it comes? Not, unless we understand beforehand, are armed with knowledge and will. "Theosophy," declared H.P.B., "is the rational explanation of things"—not a set of tenets or dogmas. Is that our Theosophy?

THE ADEPTS IN AMERICA

IN 1776

[Prefatory Note.—An article with the above title, written by "an ex-Asiatic," was published in *The Theosophist* for October, 1883. "Ex-Asiatic" was in fact Wm. Q. Judge. Subsequently, in *The Theosophist* for December, 1883, under the caption "Adepts and Politics," a correspondent drew some unwarrantable inferences from Mr. Judge's article and indulged in some rather captious comments. H.P.B. appended to this letter an "Editor's Note," in which she defended Mr. Judge's statements and made some additional explanations on the subject in general of the relation of adepts to human affairs. Still later, Mr. Judge wrote, again as an "ex-Asiatic," a letter on the matters in question. This was published in *The Theosophist* for June, 1884.

In view of present world-conditions in general, and in these United States of America in particular, it seems fitting to reprint in this month of July, anniversary of the Declaration of Independence, Mr. Judge's original article; the "Editor's Note" by H.P.B.; and Mr. Judge's letter, last above referred to. His reference to Count St. Germain, from whatever sources his information may have been derived by Mr. Judge, is otherwise confirmed by the last — the 14th — edition of the *Encyclopedia Britannica.* In the biographical article on St. Germain the Count is there called "a celebrated adventurer," though there is nothing in the account itself to justify such a characterization, but much, very much, to arrest the attention of every Theosophist, and to make any thoughtful man reflect on the injustices of history, as well as to ponder what was the true nature of such a remarkable man. The article recites that the Count was, for the second time, "in Paris from 1770 to 1774," but makes no mention that he was subsequently Minister of War for Louis XVI. But in the biographical article on "Steuben, Baron Von," the *Britannica* says:

> "In 1777, his old friend the count of St. Germain, then the French minister of war, persuaded him to go to the assistance of the American colonists."

The Editors of THEOSOPHY happen to possess an original autograph letter of St. Germain's which has never been published, so far as we know. It is dated at Paris, August 27, 1776 — less than two months after the Declaration of Independence. Writing in confidence to one of his agents, the Count speaks of conditions in France much as, if writing to-day, he might speak of conditions as they are in this country. He mentions the vast public works instigated by those who "would ruin the King to enrich themselves"; he says "the finances of the country are in a deplorable state, with waste on every hand"; that he "does not know whom to trust;" that "in this country of corruption it requires incredible efforts to get the least thing done"; and that if affairs are not remedied "it will be the end of this Empire." Never-

theless, he writes to his subordinate: "We must not lose courage, but strive with all our might for the King and for the State." Viewed in the light of what took place in France a few years later, this letter reads like a prophecy — as indeed it was.

Baron Von Steuben followed the Marquis de La Fayette to America. No one can doubt that, without the aid of these two men, the American Revolution would speedily have ended in failure. It is at least a reasonable surmise that La Fayette, who must have known St. Germain, was also influenced by him to make his gallant venture. Unwritten history can by us only be read in the light of written records, and the most significant of these are, more often than not, un-noted by historians. Thus, in a now obscure and unremembered book, a translation of J. P. F. Deleuze's work, "Practical Instruction in Animal Magnetism," published by Wells & Co., New York City, in 1880, there is quoted an extract from one of La Fayette's letters to Washington originally included in "The Memoirs of General Lafayette" published for his family by Saunders & Otley, New York City. The extract is as follows:

> "A German doctor, called Mesmer, having made the greatest discovery upon *Animal Magnetism*, he has instructed scholars, among whom your humble servant is called one of the most enthusiastic. I know as much as any conjurer ever did, which reminds me of our friend's at Fishkill interview with the devil, that made us laugh so much at his house; and, before I go, I will get leave to let you into the secret of Mesmer, which, you may depend upon, is a grand philosophical discovery."

With these notes as preface, the several articles first mentioned, and herewith reprinted, may be more suggestive to Theosophists of to-day than they were when originally published—Editors THEOSOPHY.]

THE ADEPTS IN AMERICA IN 1776

(By an ex-Asiatic.)

THE following suggestions and statements are made entirely upon the personal responsibility of the writer, and without the knowledge or consent—as far as he knows—of the adepts who are in general terms therein referred to.

The reflecting mind is filled with astonishment upon reviewing the history of the rise of the United States of N. America, when it perceives that dogmatic theology has no foundation in any part of the Declaration of Independence or Constitution for the structure which it fain would raise and has so often since tried to erect within and upon the government. We are astonished because these

documents were formulated and that government established at a time when dogmatism of one kind or another had supreme sway. Although the Puritans and others had come to America for religious freedom, they were still very dogmatic and tenacious of their own peculiar theories and creed; so that if we found in this fundamental law much about religion and religious establishments, we would not be surprised. But in vain do we look for it, in vain did the supporters of the iron church attempt to lay the needed corner stone, and to-day America rejoices at it, and has thereby found it possible to grow with the marvellous growth that has been the wonder of Europe.

The nullification of those efforts made by bigotry in 1776 was due to the adepts who now look over and give the countenance of their great name to the Theosophical Society.

They oversaw the drafting of the Declaration and the drawing of the Constitution, and that is why no foothold is to be found for these blatant Christians who desire to inject God into the constitution.

In the declaration, from which freedom sprang, *"nature and nature's god"* are referred to. In the 2nd and 3rd paragraphs the *natural rights of man* are specified, such *as life, liberty and the pursuit of happiness.* The king is spoken of as being unworthy to be "the head of a *civilized* nation," nothing being said as to whether he was the head, or worthy to be, of a *Christian* one.

In appealing to their British brethren, the declaration says the appeal is "made to their *native* justice and magnanimity." All reference to religion and Christianity or God's commands are left out. This was for the very good reason that for 1700 years religion had battled against progress, against justice, against magnanimity, against the rights of man. And in the concluding sentence the signers mutually pledge each other to its support ignoring all appeals to God.

In the constitution of 1787 the preamble declares that the instrument was made for union, for justice, for tranquillity and defence, the general good and liberty. Art. VI says no religious test as qualification for office shall ever be required, and the 1st Amendment prohibits an establishment of religion or restraint of its free exercise.

The great Theosophical Adepts in looking around the world for a mind through which they could produce in America the reaction which was then needed, found in England, Thomas Paine. In 1774 they influenced him, through the help of that worthy Brother Ben-

jamin Franklin, to come to America. He came here and was the main instigator of the separation of the Colonies from the British Crown. At the suggestion of Washington, Franklin, Jefferson and other Freemasons, whose minds through the teachings of the symbolic degrees of masonry were fitted to reason correctly, and to reject theological conservation, he wrote "Common Sense," which was the torch to the pile whose blaze burned away the bonds between England and America. For *"Common Sense"* he was often publicly thanked. George Washington wrote September 10th, 1783, to Paine: "I shall be exceedingly happy to see you. Your presence may remind Congress of your past services to this country, and if it is in my power to impress them, command my best exertion with freedom, as they will be rendered cheerfully by one who entertains a lively sense of the importance of your works." And again in June 1784, in a letter to Madison, Washington says: "Can nothing be done in our assembly for poor Paine? Must the merits and services of 'Common Sense' continue to glide down the stream of time unrewarded by this country? His writings certainly have had a powerful effect upon the public mind. Ought they not then to meet an adequate return?"[1]

In "the Age of Reason" which he wrote in Paris several years after, Paine says: "I saw, or at least I thought I saw, a *vast scene opening itself to the world* in the affairs of America; and it appeared to me that unless the Americans changed the plan they were then pursuing and declared themselves independent, they would not only involve themselves in a multiplicity of new difficulties, but shut out the prospect that was *then offering itself to mankind through their means."* Further on he says: "There are two distinct classes of thoughts; those produced by reflection, and those *that bolt into the mind of their own accord.* I have always made it a rule to treat these voluntary visitors with civility, and it is *from them I have acquired all the knowledge that I have."*

These "voluntary visitors" were injected into his brain by the Adepts, Theosophists. Seeing that a new order of ages was about to commence and that there was a new chance for freedom and the brotherhood of man, they laid before the eye of Thomas Paine—who they knew could be trusted to stand almost alone with the lamp of truth in his hand amidst others who in "times that tried men's souls" quaked with fear,—a "vast scene opening itself to Mankind in the affairs of America." The result was the Declaration, the

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[1] 9 Sparks, 49.

Constitution for America. And as if to give point to these words and to his declaration that he saw this vast scene opening itself, this new order of ages, the design of the reverse side of the U.S. great seal is a pyramid whose capstone is removed with the blazing eye in a triangle over it dazzling the sight, above it are the words "the heavens approve," while underneath appears the startling sentence, "a new order of ages."

That he had in his mind's eye a new order of ages we cannot doubt upon reading in his "Rights of Man," Part 2, Chap. 2, "no beginning could be made in Asia, Africa or Europe, to reform the political condition of man. She (America) made a stand not for herself alone, but for the world, and looked beyond the advantage she could receive." In Chap. 4, "The case and circumstances of America present themselves as in the beginning of a world * * * there is a waning of reason rising upon men in the subject of Government that has not appeared before."

The design "of the seal" was not an accident, but was actually intended to symbolize the building and firm founding of a new order of ages. It was putting into form the idea which by means of a "voluntary visitor" was presented to the mind of Thomas Paine, of a vast scene opening itself, the beginning in America of "a new order of ages." That side of the seal has never been cut or used, and at this day the side in use has not the sanction of law. In the spring of 1841, when Daniel Webster was Secretary of State, a new seal was cut, and instead of the eagle holding in his sinister claw 13 arrows as intended, he holds only six. Not only was this change unauthorized, but the cause for it is unknown.[2] When the other side is cut and used, will not the new order of ages have actually been established?

More then is claimed for the Theosophical Adepts than the changing of baser metal into gold, or the possession of such a merely material thing as the elixir of life. They watch the progress of man and help him on in his halting flight up the steep plane of progress. They hovered over Washington, Jefferson, and all the other brave freemasons who dared to found a free Government in the West, which could be pure from the dross of dogmatism, they cleared their minds, inspired their pens and left upon the great seal of this mighty nation the memorial of their presence.

NEW YORK
June 25th, 1883

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[2]See U. S. State Dept. archives.

[*H. P. B.'s "Editor's Note," following a letter of criticism by "Chhabigram Dolatram" on Mr. Judge's article.*]

EDITOR'S NOTE.—Our Journal is open to the *personal* views of every Theosophist "in good standing," provided he is a tolerably good writer, and forcing his opinions upon no one, holds himself alone responsible for his utterances. This is clearly shown in the policy, hitherto pursued by the Magazine. But why should our correspondent make so sure that "the views advanced falls in entirely with those held in general by the Theosophical Society?" The Editor of this periodical for one disagrees *entirely* with the said views, as understood by our critic. Neither the Tibetan nor the modern Hindu Mahatmas for the matter of that, ever meddle with politics, though they may bring their influence to bear upon more than one momentous question in the history of a nation—their mother country especially. If any Adepts have influenced Washington or brought about the great American Revolution, it was not the "Tibetan Mahatmas" at any rate; for these have never shown much sympathy with the Pelings of whatever Western race, except as forming a part of Humanity in general. Yet it is as certain though this conviction is merely a *personal* one, that several Brothers of the Rosie Cross—or "Rosicrucians," so called—did take a prominent part in the American struggle for independence, as much as in the French Revolution during the whole of the past century. We have documents to that effect, and the proofs of it are in our possession. But these Rosicrucians were Europeans and American settlers, who acted quite independently of the Indian or Tibetan Initiates. And the "Ex-asiatic" who premises by saying that his statements are made entirely upon his own personal responsibility—settles this question from the first. He refers to Adepts *in general* and not to Tibetan or Hindu Mahatmas necessarily, as our correspondent seems to think.

No Occult theosophist has ever thought of connecting Benjamin Franklin, or "Brother Benjamin" as he is called in America, with theosophy; with this exception, however, that the great philosopher and electrician seems to be one more proof of the mysterious influence of numbers and figures connected with the dates of the birth, death and other events in the life of certain remarkable individuals. Franklin was born on the 17th of the month (January, 1706) died on the 17th (April, 1790) and was the youngest of the 17 children of his parents. Beyond this, there is certainly nothing to connect him with modern theosophy or even with the theosophists of the

18th century—as the great body of alchemists and Rosicrucians called themselves.

Again neither the editor nor any member of the Society acquainted even superficially with the rules of the Adepts—[the former individual named, disclaiming emphatically the rather sarcastic charge of the writer to her being "*alone* to enjoy or claim the extraordinary felicity of personal communication with the Adepts"] —would believe for one moment that any of the cruel, bloodthirsty heroes—the regicides and others of English and French history—could have ever been inspired by any Adept—let alone a Hindu or Buddhist Mahatma. The inferences drawn from the article "The Adepts in America in 1776," are a little too far-fetched by our imaginative correspondent. President Bradshaw—if such a cold, hard and impassive man can be suspected of having ever been influenced by any power outside of, and foreign to, his own soulless entity—must have been inspired by the "lower Jehovah" of the old Testament—the Mahatma and Paramatma, or the "personal" god of Calvin and those Puritans who burnt to the greater glory of their deity—"ever ready for a bribe of blood to aid the foulest cause"[1]—alleged witches and heretics by hundreds of thousands. Surely it is not the living Mahatmas but "the Biblical one living God," he who, thousands of years ago, had inspired Jepthah to murder his daughter, and the weak David to hang seven sons and grandsons of Saul "in the hill before the Lord;" and who again in our own age had moved Giteau to shoot President Garfield—that must have also inspired Danton and Robespierre, Marat and the Russian Nihilists to open eras of Terror and turn Churches into slaughter-houses.

Nevertheless, it is our firm conviction based on historical evidence and direct inferences from many of the *Memoirs* of those days that the French Revolution is due to *one* Adept. It is that mysterious personage, now conveniently classed with other "historical *charlatans*" (*i. e.*, great men whose occult knowledge and powers shoot over the head of the imbecile majority), namely, the Count de St. Germain—who brought about the just outbreak among the paupers, and put an end to the selfish tyranny of the French kings—the "elect, and the Lord's anointed." And we know also that among the *Carbonari*—the precursors and pioneers of Garibaldi there was more than one *Freemason* deeply versed in occult sciences and Rosicrucianism. To infer from the article that a claim is laid down for Paine "to *supernatural* visitors" is to miscon-

[1]See *The keys of the Creeds*, by a Roman Catholic Priest.

strue the entire meaning of its author; and it shows very little knowledge of theosophy itself. There may be Theosophists who are also Spiritualists, in England and America who firmly believe in *disembodied* visitors; but neither they nor we, Eastern Theosophists, have ever believed in the existence of *supernatural* visitors. We leave this to the *orthodox* followers of their respective religions. It is quite possible that certain arguments adduced in this journal in proof of the existence of our Mahatmas, "have failed to bring conviction home" to our correspondent; nor does it much matter if they have not. But whether we refer to the Mahatmas he *believes* in, or to those whom we personally *know*—once that a man has raised himself to the eminence of one, unless he be a sorcerer, or a Dugpa, he can never be an inspirer of sinful acts. To the Hebrew saying, "I, the Lord create evil," the Mahatma answers—"I, the Initiate try to counteract and destroy it."

[*Mr. Judge's letter in reply to the critiques of "Chhabigram Dolatram".*]

ADEPTS AND POLITICS

The communication in your December number from Chhabigram Dolatram, headed as above, is a piece of special pleading, directed against the adepts, and flowing from a source not friendly to either the cause of Theosophy or to the Masters. Personally, I do not believe Mr. Dolatram wrote the article; he simply allowed his name to be appended to it. It is, to my thinking, the emanation of a European Christian and royalist mind.

It is quite true, as you say, in your comment that I referred in my article to *adepts in general.* But my own unsupported opinion was and is that the American revolution was a just one, started to accomplish a beneficial end, and that the Hindu or Tibetan Mahatmas would not be disgraced by any connection with it, notwithstanding the royalist and anti-republican feelings of the real authors of Mr. Dolatram's paper. That revolution was not degraded, in the American side, by the shedding of blood except in lawful battle for human rights.

Allow me to point to a historical fact in connection with the Count St. Germain, which will shed some light on the question of what, if any, connection do some adepts have with justifiable revolutions.

One of the well-known generals who fought with Washington, in the Continental army against the British, was General Fred. Wm. Von Steuben, a Prussian. In 1777 he was in Paris, and at the same time the Count St. Germain was Minister of War there. They were well acquainted with each other, and the Count induced Von Steuben to come over to America and offer his sword to Gen'l. Washington. He did so, was gladly received, and did splendid service in the cause of liberty. Everybody knows that St. Germain was *an* Adept, and the fact above detailed is set forth in many publications and letters of authentic force.

Mr. Dolatram picks up the expression "brother Franklin." I never heard, nor ever said, that Franklin was a Theosophist. He was a Freemason, and therefore a "brother," so was Washington and also Jefferson. A sincere mason will be a just man who reveres liberty and abhors a tyrant.

As Krishna says in the Bhagavad Gita of himself, we may hear the Adept saying: "I am manifested in every age for the purpose of restoring duty and destroying evil doing."

EX ASIATIC.

UNION OF THE WEST WITH THE EAST

The Theosophical movement was begun as a work of the Brotherhood of which H.P.B. is a member, and in which the great Initiate, who was by her called Master, is one of the Chiefs. It was started among Western people by Western people . . . The fact is significant that the . . . movement was thus . . . begun in the Western world, in the country where the preparations for the new root race are going on, and where that new root is to appear. This was not to give precedence to any one race or country over another, or to reduce any race or country, but was and is according to the law of cycles, which is a part of evolution . . . This movement has . . . an object which should be borne in mind. It is the union of the West with the East, the revival in the East of those greatnesses which once were hers, the development in the West of that Occultism which is appropriate for it, so that it may, in its turn, hold out a helping hand to those of older blood who may have become fixed in one idea, or degraded in spirituality. For many centuries this union has been worked towards and workers have been sent out through the West to lay the foundations. But not until 1875 could a wide public effort be made. . .—*W.Q.J.*

USELESS REGRETS

THE writings of the Messengers are practical helps. Student Theosophists quote from them for various reasons, because they have become part of their own knowledge, because they serve as reminders, stimuli or messages of hope and because of the appeal they are sure to have to those who need and can receive these helps. Best of all, they continually remind us of what we are. Because we sometimes regret that we are not what we would be, we fail to think of what we really are. Because we have sinned we are prone to identify ourselves with the sin, regretting that we are sinners. If we dwell upon the sin we are delayed in returning to right thought and action; yet we are not prevented from engaging in good works ten seconds after the commission of a crime. A deep-seated habit may lose its power over us if we refuse to identify ourselves with the habit.

In Mr. Judge's Letters is found the following: "Regret is productive only of error. I care not what I *was* or what anyone *was*. I only look for what I am each moment. . . . Then regret nothing, not even the greatest follies of your life, for they are gone, and you are to work in the present which is both past and future at once. . . . Never regret anything. Regret is a thought, hence an energy. If we turn its tide upon the past, it plays upon the seeds of that past and vivifies them; it causes them to sprout and grow in the ground of the mind, from thence to expression in action is but a step. . . . I doubt that the soul knows the moral or immoral. For just consider for a moment the case of a disembodied soul. What is sin to it when freed from that shell—the body? What lewdness can it commit?"

Not to regret having sinned does not mean to condone sin, in ourselves or others, for that would make repetition of the offence easy. But, having sinned and being sure that the karmic effects of the sin will reach us, why add to those effects by dwelling upon the act, or our connection with it, when there is work to be done? We may fear that because we have indulged in wrong thoughts or bad practices we are no longer fit to take part in good works. Well, just how does a sinner redeem himself if not by such methods? There is hope for thieves as long as there is honor among thieves. If a thief dwell upon the idea of honor he will some day cease to steal; if he dwell upon his thefts—even by regretting them—he may lose all sense of honor.

The work of evolution is performed by saints *and* sinners; the chain is complete from lowest to highest being. One of our tasks in the work is to form a nucleus for universal brotherhood. No matter what mistakes we may make, no matter what sins we commit, the work must go on. Why, then, regret our mistakes and thus multiply them? We learn because of our mistakes, not in spite of them. We fail to learn only when we believe *ourselves* to be mistaken. We make mistakes, truly, but we go through them, showing that we are not our mistakes.

Do we fear to face others because of our shame for errors committed? What, then, will be our attitude toward others who also make mistakes? We may be sure that no one ever reached any great degree of intelligence, of discrimination, of spiritual perception, without having made many mistakes. To persist in making mistakes after this is realized is also a mistake—but only a mistake; to continue in regrets is a greater one.

It might be said that one who has never sinned has no cause for regrets. Perhaps, but more likely it is that such an one is also too ignorant to have any cause for rejoicing. "People will make mistakes—that's why they put erasers on lead pencils." A good cure for useless regrets may be found in the liberal use, where needed, of a good eraser. The application of theosophical precepts and principles is the best eraser obtainable.

A Helpful Suggestion

There is no need for you to be a despairer. Reflect on that old verse, "What room is there for sorrow and what room for doubt in him who knows that the Self is one, and that all things are the Self, only differing in degree." This is a free rendering but is what it means. Now, it is true that a man cannot force himself at once into a new will and into a new belief but by thinking much on the same thing—such as this—he soon gets a new will and a new belief, and from it will come strength and also light. Try this plan. It is purely occult, simple, and powerful. I hope all will be well, and that as we are shaken up from time to time we shall grow strong.

—*W.J.Q.*

CYCLES AND THEIR BASIS

OF THE three fundamentals well known to Theosophy, the one most readily acknowledged both by scientists and by the generality of mankind is that postulating the universality of the Law of Cycles. So common are the evidences of the law of the periodic return of all things that it requires no savant to cite examples and applications. Since this fundamental appeals at once to the general experience of all men, it serves as the best introduction and entering wedge to other theosophical teachings; and it may be considered a natural link between the learning of the world and the Wisdom of Masters. One has but to keep extending the range of human experience both within and without when at last a point is reached where the soul dimly perceives that here is a law of universal validity.

Of the various sciences which constitute the knowledge of our schools of learning, astronomy, perhaps, furnishes the most numerous and clear-cut illustrations of the workings of the law of cycles in the phenomenal, objective universe. From time immemorial astronomers have been able to predict the aspects and configurations of the heavenly bodies for milleniums and ages ahead. Great astronomers and philosophers of even our comparatively modern and scientific times, such as Sir Isaac Newton, Kepler, Imanuel Kant, Sir W. Herschell, Laplace and M. Flammarion, although not declared occultists, were yet men of metaphysical and mystic leanings, the very nature of their subject tending to call forth speculations and belief in an inner reality behind the visible kosmos. It is not alone the countless worlds, suns and systems and the vastness of their magnitudes which overwhelm the understanding and excite the awe of astronomers, but even more the mystery of the immeasurable spaces between and around worlds and suns. Within this Space, which to all ordinary appearances is constant and immovable, all axial and orbital movements of planets and stars take place; and intuitional astronomers have sensed that the Cause and causes of all the visible movements must come from and reside in some invisible activity in the spatial depths of the heavens. As the idea of empty or void space, is unthinkable, other scientists in addition to astronomers have hypothesized a *something* filling all this Space and they have denominated this something, ether. Speculations on the nature of the potencies residing in this hypothetical ether led to further speculation as to whether these powers and forces were,

or emanated from, *intelligent and thinking Beings;* this led naturally to a consideration of the First, the Ultimate and the Enduring Cause within and behind ALL.

The first conclusion reached by the unbiased astronomer was a negative one, namely, that the sustaining and propelling power behind the universe could not be a personal Being or God. The unimaginable vastness of the Universe precludes the idea that any *one* Being could possibly be its ruler. This is brought out in a footnote on page 576 of Volume I of the *Secret Doctrine:*

> When one remembers that under the powerful telescope of Sir W. Herschell, that eminent astronomer, gauging merely that portion of heaven in the equatorial plane, the approximate centre of which is occupied by our Earth—saw pass in one-quarter of an hour, 16,000 stars; and applying this calculation to the totality of the "Milky Way" he found in it no less than 18 (eighteen) millions of SUNS—one wonders no longer that Laplace, in conversation with Napoleon I should have called God a HYPOTHESIS—perfectly useless to speculate upon for *exact* physical Science, at any rate. Occult metaphysics and transcendental philosophy will alone be able to lift the smallest corner of the impenetrable veil in this direction.

This is further commented on, on page 498 of Volume I:

> The poverty of the argument and logic in this case, is surpassed only by that of Laplace, who, seeking very correctly to substitute motion for Newton's "all-powerful Being," and ignorant of the true nature of that eternal motion, saw in it a blind physical law. "Might not those arrangements be an effect of the laws of motion?" he asks, forgetting, as all our modern Scientists do, that this *law* and this motion are a vicious circle, so long as the *nature of both* remains unexplained. His famous answer to Napoleon: "*Dieu est devenu une hypothèse inutile,*" would be correctly stated only by one who adhered to the philosophy of the Vedantins. It becomes a pure fallacy, if we exclude the interference of operating, intelligent, powerful (never "*all-powerful*") Beings, who are called "gods."

Although the advocates of a mechanistic and soulless universe trace their concepts to the "discoveries" of such scientists as Sir Isaac Newton, an examination into the original speculations of the latter reveals the strange fact that mechanistic conclusions were farthest from their thought. Regarding Newton we read on page 484, volume I of the *Secret Doctrine*: "The innermost thoughts and

ideas of Newton were perverted, and of his great mathematical learning only the mere physical husk was turned to account. Had poor Sir Isaac foreseen to what use his successors and followers would apply his 'gravity', that pious and religious man would surely have quietly eaten his apple, and never breathed a word about any mechanical ideas connected with its fall." Again on page 490 we find the following:

> At the outset of his "Principia," Sir Isaac Newton took the greatest care to impress upon his school that he did not use the word "attraction" with regard to the mutual action of bodies in a physical sense. To him it was, he said, a purely mathematical conception involving no consideration of real and primary physical causes. In one of the passages of his "Principia" . . . he tells us plainly that, physically considered, attractions are rather *impulses*. In section XI. (*Introduction*) he expresses the opinion that "there *is some subtle spirit by the force and action of which* all movements of matter determined" (see *Mod. Mater., by Rev. W. F. Wilkinson*); and in his third Letter to Bentley he says: "It is inconceivable that inanimate brute matter should, without the mediation of something else *which is not material*, operate upon and affect other matter, without mutual contact, as it must do if gravitation, in the sense of Epicurus, be essential and inherent in it. . . . That gravity should be innate, inherent and essential to matter, so that one body may act upon another at a distance, through a vacuum, without the mediation of anything else by and through which their action may be conveyed from one to another, is to me so great an absurdity that I believe no man, who has in philosophical matters a competent faculty of thinking, can ever fall into it. Gravity must be caused by an agent acting constantly according to certain laws; but *whether this agent* be *material or immaterial* I have left to the consideration of my readers."

Imanuel Kant's speculations come so close to the occult doctrine as to form an easy transition thereto, as is to be noted on pp. 601-2, *S. D.* I:

> That matter—the real primordial substance, the noumenon of all the "matter" we know of,—even some of the astronomers have been led to believe in, and to despair of the possibility of ever accounting for rotation, gravitation, and the origin of any mechanical physical laws—unless these *Intelligences* be admitted by Science. In the above-quoted work upon astronomy, by Wolf, the author endorses fully the theory of Kant, and the latter, if not in its general

> aspect, at any rate in some of its features, reminds one strongly of certain esoteric teachings. Here we have the world's system *reborn from its ashes*, through a nebula; the emanation from the bodies, dead and dissolved in Space—resultant of the *incandescence* of the solar centre reanimated by the combustible matter of the planets. In this theory, generated and developed in the brain of a young man hardly twenty-five years of age, who had never left his native place, a small town of Northern Prussia (Königsberg) one can hardly fail to recognise either an inspiring external power, or the *reincarnation* which the Occultists see in it. It fills a gap which Newton, with all his genius, failed to bridge. And surely it is our primeval matter, Akâsa, that Kant had in view, when proposing to solve Newton's difficulty and his failure to explain, by the natural forces, the primitive impulse imparted to the planets, by the postulation of a universally pervading primordial substance. For, as he remarks in Chapter viii., if it is once admitted that the perfect harmony of the stars and planets and the coincidence of their orbital planes prove the existence of a natural cause, which would thus be the primal cause, "that cause *cannot really be the matter which fills to-day the heavenly spaces.*" It must be that which filled space—was space—originally, whose motion in differentiated matter was the origin of the actual movements of the sidereal bodies; and which, "*in condensing itself in those very bodies*, thus abandoned the space that is found void to-day." In other words, it is that same matter of which are now composed the planets, comets, and the Sun himself, which, having in the origin formed itself into those bodies, has preserved its inherent quality of motion; which quality, now centred in their nuclei, directs all motion. A very slight alteration of words is needed, and a few additions, to make of this our Esoteric Doctrine.

Among "the few additions" which would make of Kant's speculation the Esoteric Doctrine is the one which teaches that there are five intermediate planes between the phenomenal and visible and the primordial plane of the origination and resolution of all things. If matter were only *dual-skinned*, as Kant's theory might imply, while that might be sufficient to explain the known astronomical cycles and the emergence and withdrawal of the physical planets, it could never account for the metaphysical, the mental, the psychic and the spiritual cycles affecting mankind. It is on this, the lowest plane, that the clogging and impeding effects of matter are so strongly felt, that it may explain why some thinkers have concluded

that matter is all-powerful and that soul is a snare and an illusion. Materialism sees everything upside down. On the inner planes the soul side is so apparent and so predominates that these planes have been called by the ancients, *Anima Mundi,* the Soul of the World. In the *Glossary,* Anima Mundi is defined as "the divine essence which permeates, animates and informs all, from the smallest atom of matter to man and god."

Another danger in failing to understand the septenary nature of SPACE, the upper planes of which are divine and spiritual, is the danger of regarding only the four lower planes and considering these *alone* as the "Soul of the World" instead of only the lower psychic and intellectual aspects of that Soul. This is an error that the so-called spiritualists of our times have fallen into. They do not rise above the astral plane and so mistake the astral *reflections* of the erstwhile *personality* for the immortal Ego, whose habitat, being the upper strata of Anima Mundi, is beyond the reach of terrestrial consciousness and mediumistic practices. Scientific investigators into the occult make the same fatal error. They soon become side-tracked in the regions where the spiritualists disport themselves and hence draw erroneous conclusions from their experiments. In these regions things are not what they seem and here the senses are even less to be relied upon than on the physical plane. These planes affect intimately our mental and moral balance here and even the scientific method and outlook is no protection from the insidious effects due to ignorance and its consequent irresponsibility. Safe investigations into the unseen can only be undertaken by the pure in heart and the compassionate in spirit. It is only such purity and compassion which furnish the means whereby a knowledge of the upper, spiritual planes of being can be attained. The Cause and Basis of all cycles has to be sought for on the Seventh and Highest Plane. Here is the one animating, divine Reality from which emanates and to which returns the invisible and visible cycles of being and becoming which mark the whole of differentiated and manifested existence. This Basis is eternal, immutable, self-existent and in truth our *Very Selves.*

YOUTH-COMPANIONS' FORUM

WOULD the deeper impressions of a prior life-time be more liable to find new expression in youth or maturity?

"New expression" is found through the whole life-time. Mr. Judge says in his "Aphorisms On Karma", "The appropriateness of an instrument for the operation of Karma consists in the exact connection and relation of the Karma with the body, mind, intellectual and psychical nature acquired for use by the Ego in any life." This may well be the key. Impressions return under Cycles when the various instruments are ready—which seems to point to the fact that it is not physical age but the development of the soul that determines the return of old impressions. Who can say exactly when these impressions will find expression? It is an individual thing. Sometimes a certain season of the year will bring back impressions of an act done in that season years before, and this might hold true as to the memory of past lives. We carry these impressions with us constantly, only they are dormant until the proper combination of elements brings them into action. The time element isn't important; that is, a child would not necessarily remember what happened in the old age of the last life just because it is closer chronologically. Even in this life it is the *depth* of the impression made that determines whether or not we remember it. So, it is not time but the density of the personality that obscures our memory of past lives. Undoubtedly the child under seven years has memories, but these memories fade as the child grows older and the personality matures, shutting out the "knowledge of former births."

Mr. Judge says in the "Aphorisms" that there are three kinds of fields for the operation of Karma: (*a*) the body and circumstances; (*b*) the mind and intellect; (*c*) the psychic and astral planes. It seems possible, then, to infer that impressions pertaining to the body would be governed by the cycle of the body. An impression made upon the lives of the body in youth would be more liable to find expression in the youth of the following lives. But those impressions belonging to the soul vision are not affected by the age of the body. Real maturity, not of the body, but of the mind and soul would bring forth an understanding of the past.

What especial advantage might there be in taking up the study of Theosophy during youth? Or would it be more appreciated by those who have perceived the errors and limitations of other

teachings?

(*a*) The experiences which man goes through, and which finally lead him to understanding and perfection, are not gained by having knowledge "handed him on a silver platter": soul-knowledge is not gained in this way. He must be, as it were, "exposed" to innumerable teachings, beliefs, conditions of life, family and circumstances, in order that he may learn to choose, to discriminate. One who has not taken the time nor had the interest in other lives to inquire into and compare the ideas of various schools and cults has yet to perform this service for himself. Thrust into the path of knowledge whether or no, before he is able to receive it with an experienced and equal mind, he might "accept" Theosophy as completely and dogmatically as anyone ever accepted the teachings of any religion or cult. But as truly as experience-knowledge, soul-knowledge, is not easily gained, neither is it easily lost. One who in other lives has conscientiously investigated the various schools of thought and found them lacking, is—everything else being equal—ready to be born into a spiritually enlightened family where he will readily come into contact with the truths he has formerly learned. Naturally, the degree of knowledge attained in one life would vary with the individual. One might completely revolutionize his viewpoint in one life, while with others it would be a slow and gradual process.

After all, the real answer to the question is that the Ego will come into contact with the true teaching, when and only when, he is ready for it. No two people act under exactly the same conditions, so it follows that only each one's individual karma can set the time of his taking up the study of Theosophy. *Finding* the teaching is as essential a part of spiritual experience as is learning from the teaching after it is found.

(*b*) Children have an especial advantage in the matter of disciplining the senses. Furthermore, they acquire correct habits of practice in the habit-forming age, and thus make indelible impressions on their natures which apply for a life-time, at least. But, those who have perceived the errors of other teachings and then turn to Theosophy as adults are seriously handicapped. They find themselves in a state of philosophic confusion, and often of complete scepticism. Even although the appreciation of a new insight may be great, it rarely manifests itself beyond the theoretical form. The goal of a deeper appreciation finding expression in everyday life is attainable only by those with unusual strength of character.

If we are essentially perfect, why should we need to acquire divinity?

To apply absolute meanings to relative terms is an error of human nature that we make all too often. Were perfection absolute, once it is attained evolution must stop—an inconceivable conclusion. True, there is a sense in which perfection is absolute—but a sense not generally perceived—that of the infinite potentiality of perfectibility which is the nature of the Self. However, in application or achievement, perfection is always relative. We say rightly that man is inherently or essentially perfect, but that is not enough to be divine. Divinity implies complete self-consciousness; while "perfection" is possible in all the kingdoms of nature: there are perfect mineral forms, perfect plants and animals. But we cannot say that these are divine. A perfect human being is divine because the self-conscious god in man has manifested completely in all the departments of his being—every faculty, principle and power in his possession developed to the limit of its inherent perfectibility, limited only by the natural confines of this cycle of evolution, and each under the absolute control of the Ego residing within. The mere potentiality of such perfection, or the ability to *become,* cannot mean divinity. The ordinary man has yet to accomplish the complete coordination of his complex instrument through a self-devised application of the fact of his essential nature of perfection. He must "make the word flesh" before divinity is his.

FROM A STUDENT'S NOTEBOOK

When one hasn't anything to say, it is wise and merciful to remain silent. This truism is easy to write, to read, and to approve—but difficult to adopt and follow. The nature of the race-mind is such just now that it is ever seeking expression; and what more natural to find this in words rather than thought? How much easier too! Yet there are those self-contained souls who can be sweet, companionable and ever-welcome in the company of others, for all they are so quiet. When they do speak their remarks are often worth hearing—thoughtful, useful, helpful—because they have something to say. What an example!

STUDIES IN KARMA

XIV

The Karma of Sex

IN AMERICA a reading of the laws of fifty years ago, bearing on the matrimonial, legal, and financial status of women, seems to take us back to the Middle Ages. Other countries have not so advanced; and the logical conclusion is that the Theosophical Movement, in its pure form successful only in America until recent times, had something to do with it. Brotherhood "without distinction of race, creed, or *sex*" was itself so startling fifty years ago that the impact of its bold pronouncement alone could not be overestimated.

In America but a few years since women stood upon the threshold of a final and true victory, signalized by the will of their men to give them equal suffrage. Accepted by women as a sign, a symbol, liberation and a peace offering, and as opening the door to the true *Grihasta* relationship, this occasion would have meant much. Seized by them—and it was so seized by many—as a sign of victory in battle, the opening of a door to equal "rights and privileges," the acquiring of the right to adopt the vices and frailties of men, to compete with them on the low material plane of commercial life by their own tooth-and-claw methods—all that meant something different entirely.

It is significant that the last two or three years have been marked by the rise of a new feminine literature; a literature of despair and disillusionment. Women hoped to eliminate the "double standard" in morals. They have done so. In exchange for the reverence and respect which women had from the worst of men at one time, we now have plainly shown in our literature a cynically sensual, condescendingly contemptuous attitude, glossed over with a sickly and hypocritical romanticism whose very terminology is a subtle insult.

Women's votes were to have purified politics and government. After twelve years of equal suffrage we find government and politics sunk to "new lows" of venal corruption and dishonesty; while on the average the record of women office-holders has been no better than that of men.

Women were to step into business and show themselves the equals of men in every way. The net result is that business is sprinkled

with second-rate women executives, and an oversupply of women workers, to be had for the cheapest of wages, has enabled unscrupulous employers to reduce men employees to complete slavery. Work for wages was to have liberated women from the "drudgery" of household life. It has chained them down to positions a hundred times more exacting and onerous, uncushioned by any sort of love or protection, particularly in contrast with the lightening of household tasks by domestic machinery; and thousands of women are now supporting husbands and families because they can be hired for less money than their men and will work more uncomplainingly.

Women in society complain bitterly that, so far from having become "independent" of men, women, especially young girls, are now more pitiably and helplessly dependent upon the whim of men for a "good time" than ever before; the average young man at a party picks and chooses among the girls with as coolly egotistic fastidiousness as was ever displayed by a Sultan in his seraglio.

Thus on every hand one finds an increasing admission on the part of women that they have indeed leaped from the frying pan to the fire; so far from having achieved liberation they have merely added new labors, new responsibilities, new disabilities to those they once tried to escape. Above all in this new literature one senses the note of an overwhelming *loneliness;* and successful business women do not hesitate to rush into print with their regrets at having traded the birth-right for the pottage. Why is all this? Is it true after all that women *are* an inferior order of beings, fit only for hearth-side subservience?

There is nothing in either the psychology or the physique of women to justify such an inference; but there is plentiful evidence of a strange, confused, aeonian Karma; a complex of forces within the natures of women themselves leading them from one tangled skein of destiny to another. Of that destiny we get hints, and more than hints, throughout Theosophic literature; taken in the large, it is a *racial* and not a sex Karma; a Karma of Ego and not of body; above all it is not a Karma of relative inferiorities or superiorities.

References to the state of women in tradition and literature; the vestigial relics of the past of womanhood embedded in folk customs —all these tell a story of confusion. At one time matriarchy, the rule of women, seems to have been almost universal. It survives in the social customs of Tibet; in the status of the Chinese mother-

in-law; and in a hundred and one old tribes about the surface of the earth. In the tales of India of the Golden Age we see an almost apotheosized womanhood; there the woman was indeed the "Lady of the Lord," supreme in household affairs, the adviser of her husband—almost his tutor—in spiritual matters. Ah, had the women of America seized *that* cue in 1920, instead of pinning all their faith upon the arid exercise of the ballot! In both India and Turkey almost down to the present time, the average wife, contrary to the wild Occidental ideas on the subject, exercised from her seclusion almost the same power.

Yet in such a noble book as the *Gita,* which itself gives as the "feminine" qualities "fame, fortune, speech, memory, intelligence, patience, and forgiveness," women are said to be "of the womb of sin," and classed with merchants and servitors! The openly brutal attitude of the Bible toward women, followed faithfully by the Christian church, in whose eyes for two milleniums women were the lowest of the low, finds its counterpart in folk customs all over the world. The Hindu Suttee, or widow-burning, with a life of degradation as the alternative, was matched on the Pacific coast of America by an Indian tribe which inflicted upon widows prolonged persecution of the most agonizing and degrading kind. Surely in all this is some deep, paradoxical mystery!

To the Theosophist one of the most startling, and at the same time revealing remarks on the whole subject, lies in the direct word of a Mahatma: "Verily, Women in the Fifth Race is a calamity!" Now why should this be?

To us it seems that this refers, not to an innate inferiority of womankind, but to the fact that the highest of beings out of time and place is a misfortune; to the fact that in the Fifth Race *there should be no "women."* Or, with equal truth, that there should be no "men"! Seen in the true light, all the evidence, psychological, biological, and the rest, bears out this doctrine. And if this be true, then man, like all other primitive forms of life, underwent an amorphous, unicellular phase of existence wherein reproduction was by fission and budding, altering gradually into sexual phases and finally developing a race of two distinct sexes. Other than this, what explanation is there for the persistence of the organs of each sex in the other? Some scientists now claim that the female was the "original or primitive form from which the male developed."

But such a remark is intelligible only upon the hypothesis of a stage of primeval hermaphroditism. Accepting then, the previous

existence of the human race in a bisexual form, and its subsequent evolution into distinct sexes, as taught by Theosophy, let us examine our Theosophical data for the strange windings of Karma—intimately affecting the daily lives of all of us, interlaced therewith.

Almost immediately we come upon trouble; upon signs of diversion, perversion, divergence from a natural divine and primeval order of things. For when the Karmic clock struck the hour of return from Nirvana, a portion of mankind, like modern Hindus who engage in ceremonial without end for the artificial prolongation of Devachan, found in themselves a reluctance to leave the blissful state. And the reluctance, the resistance to the call of duty, was strong enough to keep them out of incarnation until the growing bonds of dark Karma, the pull of evolving matter, became too strong for their wills. And in the meantime the then soulless ameboid forms which were later to be the casings of men, were under natural impulse trending toward the sexual form. That form was reached, and its impulses and processes already perverted when incarnation at last became inevitable to the selfish Egos.

And for those who procrastinated as the result of tendencies set up in themselves by deeds of omission of the Manvantaras past, the Universe of Matter was first seen through the eyes of sex; and that seeing set up an intensification of enslavement to sensation which has endured through the subsequent ages. And these procrastinators are that portion of humanity which suffers ever from the gripings of that undying vulture of Prometheus.

Whatever was to have been the natural nadir of man's dip into matter, it was and should have been reached in the Fourth or Atlantean race. But we are now past the mid-point of the Fifth Race; and that phase should now be done with. *Sex should now have disappeared.* Instead of that we are now in the midst of a veritable era of sex insanity. There is evidence that physiological sex is abnormal at this stage; that in fact it is passing out of existence over various roads. Child-birth in civilization is becoming increasingly difficult, and particularly for American women, who in other respects are the healthiest in the world. The death-rate for American mothers is almost the highest in the world; Caesarian operations are increasing apace—a sort of perverted and unnatural return to birth by fission.

Most marked of all is the distinct trend of American women toward a masculine type; not so much the derided "he"-woman, as a newer and finer kind, which in some undefinable way seems to

unite the womanly mercy and compassion, the female capacity for devotion, with the finer essences of the male fire. American men now look back upon the "womanly" type of the Victorian era as being a decidedly tiresome, hysterical bundle of nervous incapacities. Medical researches on skeletal conformations show a bewildering confusion of male and female types of construction as between the sexes.

All character resides in the fundamental tendencies of the substances which make up our Principles; from that inconceivably subtle differentiation of Mulaprakriti called Buddhi, down to those very hormones, those enigmatic secretions, to which physical sex is traced. All such substances are the crystallized habits and feelings of the ages, compounding the emotions and experiences of the entire race; and we respond to them according to our own ancient predilections. A pure Ego will throw off from his growing body those ingredients brought to him through various channels, which are passionally polarized by their past history. Sex polarizations reach up to and include *Kama-Manas*. Beyond that region the Ego is free—but that region includes almost the whole thought and feeling of the average man. By millions of years should we have conquered that region and transmuted it into the Divine Fire. But now, amid slavery to matter, amid social and biological dislocations and perversions without name or limit, the time indeed grows short. Our humanity must conquer or perish. Victory must follow in reverse the road of defeat. Man is a slave to sex because of the things he has done to the matter into which he is inevitably born, the matter upon which he has to draw for his body and his breath of life. He must remake that matter by the painful efforts of daily life; by self-discipline, self-watchfulness, self-purification; or sink to lower hells than he has yet dreamed. The way ahead at best is tortuous and dark. For long ages, says H. P. Blavatsky, the occasional forerunners of the new races will be regarded as freaks of nature; until one day they will awake to find themselves in the majority. And on that day, not before, will we have a solution by elimination of the sex problem in its physical, mental, and social aspects. Meantime the only palliative is the pursuit of spiritual duty, the exercise of spiritual will, by gradual progress, and *right use* of the creative power in its physical as well as other aspects, in whatever body, whatever sex, whatever environment we find ourselves. Thus may the past be expiated.

ANCIENT LANDMARKS

More Light on Sumeria

SLOWLY but inevitably are being found the evidences which force reluctant belief in the scribes of antiquity. In 1923-24, the joint expedition of the British Museum and the Museum of the University of Pennsylvania, headed by C. Leonard Woolley, was excavating at al 'Ubaid, a mound of ruins some four miles from the site of Ur, ancient city of the Sumerians, which lies 100 miles north of the Persian Gulf of Mesapotamia. In his book, *Ur of the Chaldees,* Mr. Woolley describes the finding of a small tablet of limestone bearing the names of the kings of the First Dynasty of Ur. Speaking of Sumerian king-lists known prior to this discovery he writes:

> The later dynasties were known to be historical, because independent monuments of their kings had been found, but the earlier dynasties had been rejected by modern students as mythical, partly because nothing was known about them, mainly because the scribes who composed the lists attributed to the earlier rulers a longevity which outdoes Methuselah.

Through this tablet it was found that in the former list the reigns of a father and his son had been lumped together and listed under one name, giving an unnaturally long period. This difficulty overcome, there was "a contemporary written document which proved the existence of the founder of the First Dynasty of Ur and established the authenticity of the ancient king lists." While the First Dynasty of Ur, this dynasty was third on the list drawn up by the Sumerian scribes, and only the first after "the flood." In the words of these annalists, "then came the Flood and after the Flood kingship again descended from heaven." Digging at Ur in a pit between thirty and forty feet deep, the excavators had removed several layers of rubbish when suddenly a stratum of clean clay eight feet thick was found. Below it were relics of a crude, pre-Sumerian civilization mixed with bits of Sumerian-made ware, pottery and implements of the higher culture above the clay. This Mr. Woolley judges as the blending of two civilizations, that of the Sumerians with the earlier one of the first inhabitants of Mesapotamia. Above the clay, which he says was water-deposited and of such dimensions as could only have been caused by a minor flood, were found pure Sumerian remains, indicating that the higher had effaced the lower culture.

H. P. Blavatsky tells us that the Chaldean culture was brought by Eastern Adepts who tarried on their journey westward to civilize a barbarian people. Berosus, who compiled a history of the Chaldeans for Alexander the Great, wrote that nothing new was invented after the advent of Oannes, the half-man, half-fish, who "taught the people all the things that make up civilization." Oannes rose out of the sea in the Persian Gulf. Sayce suggests that he symbolized the coming of a people who brought their culture with them. At Ur were found teakwood and mention of Dacca muslin on some tablets, both of which were special products of India (*S.D.* II, p. 226). Perhaps Mr. Woolley has come upon evidence of the assimilation of the culture of ancient India by the pre-Sumerian barbarians of the shores of the Persian Gulf, a culture which finally spread over the whole of Mesapotamia.

The founder of the Third Dynasty of the Sumerian Empire was Ur-Nammu, a great builder who surrounded Ur, his capitol, with a wall 26 feet high and 77 feet thick at the base. He erected a Ziggurat, a pyramid-like structure found throughout Mesapotamia, consisting of a series of terraces in set back stages. Most famous of all is the Ziggurat of Babylon, which became in Hebrew tradition the Tower of Babel. Describing the one built by Ur-Nammu, Mr. Woolley writes:

> The tower measures a little more than 200 feet in length by 150 feet in width, and its original height was about 70 feet; the whole thing being one solid mass of brick work. . . . When we first started the work of drawing out the plan and elevations of the Ziggurat we were puzzled to find that the different measurements never seemed to agree; then it was discovered that in the whole building there is not a single straight line, and that what we had assumed to be such were in fact carefully calculated curves. The walls not only slope inwards, but the line from top to bottom has a distinct outward bend, so that sighting along it one can see only as far as the centre; the architect has aimed at an optical illusion which the Greek builders of the Parthenon at Athens were destined to achieve many centuries afterwards, the curves being so slight as not to be apparent, yet enough to give the eye an appearance of strength where a straight line might by contrast with the mass behind it have seemed incurved and weak.

Perhaps Ur-Nammua was a descendant of those "mighty builders," the Indus Valley peoples who erected the great city of Mohenjo-Daro (*S. D.* II, 417; *Isis* I, 569-70). A number of simi-

larities between the cultures of Sumer and the Indus Valley were disclosed through the work of Sir John Marshall, director of the archaeological research at Mohenjo-Daro, the remains of which were first unearthed in 1923 (*Asia,* March 1932). Still another clue is found in a New York *Times* dispatch of Sept. 17, 1932, revealing that hieroglyphic script discovered at Mohenjo-Daro "corresponds exactly to inscriptions on tablets found on Easter Island off the Chilean coast."

A Universal Language

Question: Have the Egos a universal language?

Answer: Not in the ordinary sense of the term, that is, some special mode of speech, or mode of communication, common to all egos. It is more nearly described as a communication of ideas and experiences by means of pictures. In the *Secret Doctrine* "Kriya-sakti" is described as "the mysterious power of thought which enables it to produce external, perceptible, phenomenal results by its own inherent energy." This is an egoic power which has no need of language in our sense, that is, sounds and corresponding signs, but can use a "living picture" exhibiting all the qualities contained in the idea which it represents. This question brings up an important point: we have to learn the "language" of the Inner Ego, so that we can make a proper translation in terms of our thinking. For at all times the "language" of the plane through which the Ego floats nightly is a foreign one to the brain we use; on this higher plane a sound may be pictured as a color or a figure; a historical event may not only be shown as a picture, but as a light or a shadow, etc. We need to be able not only to perceive and record in the physical memory these impressions, but to understand their meanings; this is only possible by making ourselves porous, so to speak, to the influences from the higher Self, and by living and thinking in such a manner as will be most likely to bring about the aim of the soul. This leads us unerringly to virtue and knowledge, for the vices and the passions eternally becloud our perception of what the Ego tries to tell us. The hindrance is found in our own daily life and terms of speech, thought and feeling which form the basis of our personal existences.—*R.C.*

STUDIES IN THE OCEAN OF THEOSOPHY

IX

THE continual change in material things, well known to the ancients and for which "they elaborated a doctrine called Pralaya," is accelerated in the human body; so that by the end of natural lifetime seven complete changes, or even more, have taken place. Yet, marvellously enough, "it presents the same general appearance from maturity until death." This mystery "science explains not" and Theosophy holds unsolvable from the physical standpoint, because pertaining to *the cell,* "an illusion." A cell "is the ideal form within which the actual physical atoms — made up of the 'lives' — arrange themselves." "Hence there is no physical cell," but a *vortex* of force, with "privative limits," a whirlpool in the ocean of Life, incessantly attracting shoals of "lives" within its "ideal walls" and, anon, repelling them. The "general shape" is constant; but its material units fluctuate instantly, rushing into the mold to assume position there "according to the laws of nature, and leave it again almost at once to give place to other atoms." One Teacher states it in this way: "Each center of every entity has its own radius of action, causing a whirling or vortex around it; it is the lives drawn within this radial vortex that constitute the 'cell'."

Like all other visible things, the human body owes its modicum of permanency to something deeper. The image of flesh depends upon an astral vehicle, its *cell,* furnishing the "ideal walls and general shape" for the ever shifting physical molecules. This astral mesh permeates the material cover, "incorporated in it just as the fibres of the mango are all through that fruit." Upon it depend both contour and coherence.

Many names are given to this inner sheath. Of these, "design body" is regarded as the best; because it emphasizes the *pattern* aspect and indicates the fact that "the astral body precedes the material one," providing "the model for the growing child in the womb." The invisible form "changes but little during a lifetime" and, after death, "remains near the deserted physical body nearly all the time until that is completely dissipated, for it has to go through its own process of dying." Another name used for it is "guiding model," indicative of the *functional* aspects; for, containing "the real organs of the outer senses" and also being the instrument needed by *Prana* "in working upon the physical body,"

this model does actually guide and direct all physiological processes. The term "astral body" points out the character of its material, "derived from cosmic matter or star matter, roughly speaking" — luminous, "electrical and magnetic in its essence" and "just what the whole world was composed of in the dim past," before physical matter precipitated.

The astral model, composed of substance purified by "processes of an incalculable number," is thus much finer in texture than the visible body. "It is flexible, plastic, extensible, and strong"; while the physical is frail, restricted, and tending toward inertia and dispersion. The mud on a river's bed might symbolize the latter. To seek the issues of life there is to find but their dregs. Identification with body submerges Selfhood and beclouds the meaning of existence. But even the "mud" will be transmuted; when Mankind stops reclining in it and undertakes the inevitable struggle against its tamasic quality. Earnest effort to surmount the hamperings of this physical plane develops moral strength and constitutes the natural process whereby "to raise the whole mass of physical substance up to a higher level and to inform it all with a larger measure of spiritual influence, so that it may be ready to go still further on during the next great period of evolution after the present one is ended."

Repetition is the process of self unfoldment. Universally or individually considered, each cycle repeats the past and lays down lines for the future. The birth and prenatal states of every child review the evolution of the Cosmos: the outlining "in plan or ideal form first"; "then the astral matter begins to work on this plan with the aid of the Life principle"; until "the astral form at last clothes itself with a 'coat of skin,' and the present physical form is on the scene." Basically, the human design is the same for all; but each individual modifies this in accordance with his own Karmic record. Every new birth objectivizes creations of the past then ripe for expression and creates for future lives. The design for each new body is fabricated in the prior day on earth. Blight or beauty comes from within, using outer circumstances as channels for manifestation. In case of birthmark, the mother acts as agent. A "strong picture from horror, fear, or otherwise" can similarly affect the astral model, through its connection with the mother's imagination, "by physical and psychical organs"; these, during early stages of foetal development, giving her ideas "the power of acid and sharpened steel." Blemish thus wrought in the astral sheath will appear in the physical, just as the print duplicates a mar

in the negative. Again turning to universal correspondences: human gestation and birth represent, in miniature, gestation and birth of worlds in the womb of Space. Thus Earth reproduces designs traced on the moon Chain; and present engravures on the tablets of the Race-Mind will characterize the ensuing Humanity with normalcy or defect. A host of invisible witnesses silently etches Humanity's record in Nature's secret annals. Worlds and bodies, alike, are what Man makes them. Living as *body,* mars the picture; living as *Soul,* unfolds the inherent Ideal of perfection.

The true doctrine of the astral realm unveils many mysteries, "destroys the unreasonable fear of the unknown," "removes superstition," "prevents the scientific doubter from violating good sense" with his scepticism, and solemnly warns against numerous practices employed in certain lines of investigation.

The hypnotist need no longer be baffled by "subconscious perception" and "latent memory," but could know them to be the normal functioning of inner senses belonging to the "real personal man," into whose sacred privacy he so crassly intrudes. Then, too, the astral body "will explain nearly all the strange psychical things happening in daily life and dealings with genuine mediums"; for it can extrude its finer states and function in them independently. With most, it "cannot go more than a few feet from the physical body"; but some unfortunate people, due to past practices, *unconsciously* send out the astral or extrude portions of it, as an arm or hand, thus apportating objects "without physical contact" and producing other puzzling phenomena. But as counterfeit coin bespeaks the genuine, so such uncontrolled faculties indicate powers possessed by the few who, rid of "the delusion that the physical is a permanent part of them," morally and mentally trained by "excessively hard discipline," and learned in "the chemical and electrical laws governing in such matters," "can use the astral form at will." However, this is always in the performance of their regular duty and is the direct opposite of mediumship, helpless "to avoid the risks attendant on such use of potencies in nature of a high character." Karmic heirloom of hysteria, catalepsy, and scrofula attest the seriousness of the risks taken.

As to Spiritualism: "The Theosophical philosophy does not deny the facts proven," but "gives an explanation of them wholly opposed to that of the spiritualists." Were habitues of the séance room to heed the Wisdom-Teaching of "the laws governing their own nature" and of "the constitution, power, and function of

astral matter and astral man," they could easily understand how the discarded shell "retains all the memories of the life lived by the man, and thus reflexly and automatically can repeat what the dead man knew, said, thought, and saw," when it is "galvanized into a factitious life" by their practices. Then the futility of seeking communication with living Soul through astral corpses would be self evident.

In this doctrine, the scientist would find help to decipher his observations, often passed over "with a description but no explanation." The surgeon aware of an unseen body, which "knife or acid will not injure," would understand why his patient still feels the amputated limb. The embryologist realizing "the presence of the ethereal design-body," "perfect in shape before the child is born," would comprehend "how the form grows," whence the force expanding it, and why "the eyes push themselves out from within to the surface of the face." The biologist apprehending the source of Nature's manifold designs would know full well why "the acorn will never grow anything but an oak" and "all sentient beings bring forth their like."

One step away from prejudice induces another. Acceptance of this much must naturally bring inquiry as to what functions as sustaining *cell* to the astral form itself; revealing the logical necessity for multiple interpenetrating states of substance. This conception would preclude further rejection of the seven-fold scheme of manifestation, including Man's seven sheaths. Thence the unavoidable conclusion that the Man is none of his "principles," but is a changeless Center of consciousness, the *Evolver,* from whom all action and all force emanates. Without Evolver, naught could be; without immortality, evolution has no basis; without evolution, immortality has no meaning. True Science, Philosophy, and Religion are one, and inseparable.

FROM THE SECRET DOCTRINE

Science, dimly perceiving the truth, may find Bacteria and other infinitesimals in the human body, and see in them but occasional and abnormal visitors to which diseases are attributed. Occultism—which discerns a life in every atom and molecule, whether in a mineral or human body, in air, fire or water—affirms that our whole body is built of such lives, the smallest bacteria under the microscope being to them in comparative size like an elephant to the tiniest infusoria.—*S.D. I,* p. 225, fn.

ON THE LOOKOUT

The Karma of an Earthquake

About six o'clock on March 10, 1933, an earthquake seismologically rated as of "moderate intensity" killed about 125 people and damaged twenty towns in Southern California to the extent of fifty million dollars. The "Ides of March" seems to be a fateful term for Southern California, its other disaster, the breaking of the St. Francis Dam, occurring on March 13, 1928.

"Aphorisms on Karma" states that where a great disaster is to happen, those whose Karma precludes are often called away by seemingly natural means. This happening, as in the case of the other, was replete with such instances. But in few such cases have there been such evidence of what almost seems a wholesale Karmic provision. The greatest material damage was in schoolhouses, especially of the older type. It was so great that had school been in session, thousands of lives would have been lost, constituting one of the most pitiful tragedies for many centuries, and would have cast a pall over this region which would have endured for a generation. But the shock came two hours after school; though for that matter, in one case, five hundred children were attending a show in a school auditorium a few minutes before the shock. Owing to the entertainment beginning to "drag," two acts were omitted and the children dismissed just before the auditorium collapsed. Did the show really "drag," or was it an impression of nervousness, of impending catastrophe, impressed upon the minds of those in authority from "somewhere"? If some power had definitely planned to time the shock for the minimum loss of life, it could hardly have been better done.

Man and Nature

In two months in Los Angeles County there are killed by automobile accidents as many as perished in the earthquake. It is thus not the real volume or intensity of human suffering that impresses the average human mind as tragic, but the spectacular or romantic circumstances with which it is surrounded. If one-half the feverish energy and interest set in motion by the earthquake were to be applied to the solution of the traffic problem, the yearly American toll of thirty thousand lives would quickly be reduced. If the satisfac-

tion of our greeds involved the daily production of an earthquake to the extent to which they involve the daily destruction of life by machinery, we would soon be accepting earthquakes equably also.

Psychological

There is perhaps no other purely physical happening which produces such a frightful psychic shock upon the human mind. It is due principally to the sudden and forceful breaking of one of the most-deep-seated, albeit unconscious, habits possessed by the race; the habit of considering the solidity of the earth's surface the one utterly reliable fact. Watching the effect upon some people, it is evident that the mental shock could be no more violent if the earth itself dissolved and left the individual standing in empty space. The mass of men tend to become unreasoning with no other instinct than to run and scream. One witness in the middle of the shock area said afterward that the most painful part of the whole experience was seeing masses of ordinary normal human beings running through the streets like "cattle in a stampede." Such a shock shows largely what kind of use has been made of the lower self by the individual in this and other lives; left to itself it acts automatically according to the habits engendered. And there is no means by which man may keep his head in such an emergency except through Karmic stamina. If we have spent our lives in evading pain, loss, and responsibility, in fearing and fending for our petty selves, in such moments the feeble structure of our lives is bared in all its weakness.

Those Who Did Not Fear

Many a family found its spontaneous heroes; as an editorial said, "many realized for the first time what heroes they had lived beside for all these years." In nearly every theatre arose a few—sometimes ushers, sometimes members of the audience—to check incipient panic instantly. A single man of courage, acting in time, can sway a multitude in its salvation, be the one active brain in the mass body, and so achieve control. More than one Theosophist, whose philosophy had penetrated deep enough and had been lived enough, became the rallying point for others. The regular Friday meeting of Los Angeles U.L.T. was held while the building was still rocking and creaking, while shock after shock occurred. It was not only well attended but one of the best meetings of the year.

A certain pungency is lent to a discussion on the Karma of cataclysms if the audience is in the act of taking a fresh grip on the arms of his seat as the usual roar announces the approach of another shock!

Premonitions

Every great catastrophe brings forth its crop of prophets after the event. Yet some of such premonitions and prophecies are always to be found substantial. *The Los Angeles Times,* some days before the quake, received a letter predicting it, except for a ten day error in date; and also predicting other events which came to pass. This particular prophet was becomingly modest, suggesting that his predictions might not be worth anything, but that it would be well to keep them on file! and so on.

H. P. Blavatsky says that it is a great mistake to consider such catastrophes as due to ordinary and known physical forces. In fact, the access of stress and tension of the crust which brings about the quake is a complex of forces purely mechanical, combined with electrical, magnetic, and psychic.

> At the intersection of the great cycles dynamic effects follow and alter the surface of the planet by reason of the shifting of the poles of the globe or other convulsion. This is not a theory generally acceptable, but we hold it to be true. Man is a great dynamo, making, storing and throwing out energy, and when masses of men composing a race thus make and distribute energy, there is a resulting dynamic effect on the material of the globe which will be powerful enough to be distinct and cataclysmic. (*Ocean of Theosophy*, 1893, 120).

What are Earthquakes?

There is never a moment that seismographs in some part are not recording unfelt shocks. The whole crust of the earth is a dynamic thing, an integral part of the anatomy of something that is *alive* in as true a sense as the body of man, and which bears much the same relation to the mind of man that the cortical cells in the brain of man bear to his own body. There are great crustal zones of folding and faulting, along which the continually accumulating strains and distortions are constantly being relieved by subsidences, upheavals, longitudinal slippages. The mechanics of the crust form a science which is as yet hardly in its infancy even as to material understanding. But in general it is all a set of phenomena which goes with, and

is part of, the regular rise and fall of continents which are correlated with racial changes. Crustal movements are therefore as natural as breathing or as sunset and sunrise. Yet the effects upon mankind cannot be considered either regular or natural except over long periods. Every race is cut off from its successors by cataclysms. Yet it is the psychic forces of man himself that prevent the changes in the shape of the globe from proceeding with order and gentleness. Signs are evident that it is in those regions where man's inhumanity to man has reaped the greatest toll, that the earth revolts with most violence.

USELESS HUMANITY

Economists, financiers, and business men have almost uniformly been at sea in the present crisis ever since its onset in 1929. Their vain struggles to keep their feet on the "solid" ground of orthodox business and economic principles would have been nothing short of ludicrous had they not been so tragically disastrous to the millions who had in previous years looked to these great men for guidance. It is all due to ignorance of the existence of great cycles in human affairs, whose scope is vaster than the lives of generations and even of nations, and which therefore bring about conditions never before met by their victims *in this life*. A few far-seeing individuals have realized that this matter is no "business cycle," but the close of an era and perhaps of a world-order—concurrent with a "new order of ages."

"WAGES" AND WAGE-EARNERS

Wages, says a contemporary, are regulated like everything else by supply and demand, and thus, so far from being "pegged" by law at a giving scale, should be allowed to "seek their natural level." This writer has not the faintest idea of the dreadful thing he is advocating. Wages have never in past times reached a level permitting decent living except by forcible pressure of unionism or by temporary shortages of labor. *The possibility of labor shortage is past in the United States.* At the height of our prosperity there were 2,500,000 permanently unemployed; there were 2,500,000 more temporarily employed in overproduction, and to this 5,000,000 have been added at least 2,000,000 more by natural increase. Thus of our present total unemployment of approximately 17,000,000, at least half is of *permanent* nature on the basis of the social system as we have it. *The "natural" level of wages is thus zero, and*

always will be. That is to say, from the point of view of merely economic necessity, there is no reason why the employer should pay the laborer a cent more than barely enough to keep him alive. Evidence accumulating daily from the most responsible sources is to the effect that many, many employers are driving the wage level *below* that minimum as in the Orient and in many parts of Europe. It cannot, of course, be driven much below it, for the reason that the laborer then is unable to work and has to be fed by charity.

This is the real reason for the radical demands of President Roosevelt's Secretary of Labor, Frances Perkins, for almost dictatorial powers over industry in order to set wages at a living level; a proposition supported by many prominent men who would have considered it sheer insanity four years ago. Few, however, even of the progressive, yet realize the full implications of this condition in a moral as well as an economic sense, and the possibility of rectifying it by legislation only is very dubious. Those implications result in a complete inversion of the moral-economic set of values which has always governed human material affairs.

Too Many People

We have brought about a strange condition of things indeed, where more than the necessary work of the world can be performed by a part of the people; and we have linked it up with a state of culture wherein we have no true use for the leisure involved in a distribution of work—if such a distribution is accomplished. In other words, there is all the appearance of a state of things wherein millions of us literally have no justification for existence, no true place on the earth at all. There have been plenty of times when unemployment was rife, but they have always been accompanied with a great deal of need in the social order as a whole. Where there is need now, it is not due to inability to produce enough; it is due to idle machinery capable at any time of producing overmuch. Even if by forcible means we distribute the work to create a part day's employment for all, still that distribuion will not have taken place by natural law, by good will, by real necessity. It will have taken place by menace on the one hand, by fear on the other, will still be as *Karmically out of place* as the millions of bandits preying on peaceful Chinese citizens. It is as though millions had been born to us without any true Karmic ties at all, dumped upon us out of blue ether.

BIRTH CONTROL:

Birth control was rife at the fall of the Roman empire, just as it is at the fall of every nation. And the Fall was exactly one average reincarnation cycle ago. We are certainly predominantly Roman in our natures and civilization; and at the time of the Fall, Rome also had myriads of unnecessary citizens. Is it not quite possible that an Ego kept out of due birth must seek out its true parents in their own next cycle, and thus necessarily at a moment when the Skandhic ties are out of time and place, when they should not be in existence at all except for unpaid and overdue debts? Are we not dealing with the past Karma of racial iniquity, a Karma very evident in Roman times and growing like a snowball rolling down hill with the passage of the ages? Is not such a Karmic handicap inevitably aggravated from age to age by our tendency to repeat the sin as the temptation rearises? Is not this very condition of unnecessary millions provocative of further "birth control" and thus of still further unnecessary millions in future cycles?

THE GREAT INVERSION

> It is not true that . . . industriousness, thrift, benevolence, personal integrity—have been wholly cast into the discard. But those virtues are under such scrutiny as they have never been subjected to in the past. And if they survive it will be with definition and application greatly altered. They must change—they *are* changing—because Western civilization itself is changing . . . *laissez faire* has run its course. It comes out in the red on the ledgers of a mass-production machine age. "Rugged individualism" is just about the sorriest looking slogan left over from the boom era. And this economic discovery is accordingly producing an upheaval in the realm of ethics, which will presently even be translated over into the sacred precincts of religion . . . (Paul Hutchinson, *Forum*, May, 1933).

An upheaval for good or for bad?

Mr. Hutchinson in passing takes note of the barren sandbars of intellect upon which have been thrown all the thrifty and hard-working souls who have been "too damned busy" all their lives for the development of cultural resources, and then recounts the destruction of another of the old cardinal virtues:

The Fate of Thrift

> . . . The reader will need no expansion of the blessed gospel of industriousness, for it has been the fundamental course of instruction in every American school from the day when the Pilgrim Fathers opened the first one in their bleak colony.
>
> But with what success can to-day's teacher inculcate this virtue in the souls of her pupils? These youngsters are not fools. They know, at least in essentials, what is going on in the world around them. One in every three of them knows that the family breadwinner is out of a job. Practically all the rest have intimate knowledge of other families in which unemployment is a hideous reality. They may never have read a line about the technocrats, but they have heard heated dinner table discussions of the way in which the machine throws the man out of work. In other words, they *know* that American life is characterized by periods in which men who want to work cannot work, and they have heard their elders prophesying that those periods will grow more frequent and more severe. Try to preach the virtue of industriousness to the children of this experience, and you will find your words falling flat in the presence of their knowing "Oh, yeah?"

Karmic Consequences

This is the fact. We have created an integrated order in which every element exists only by virtue of its nourishment of every other element. This would be an ideal, an almost divine order had it had been arrived at intentionally, understandingly, and with good will, instead of under the form of Karmic retribution, as it did. In an amorphous, individualistic social order, we set about creating a widespread network of circulating arteries. In order that the weaker members, the starved tissues, might be fed? Exactly on the contrary. The stronger elements sank those new arteries into the weaker in exactly the same spirit that the miner sinks his shaft into the ore for the purpose of despoiling it, or as the mosquito drives a new circulatory channel into the flesh of his victim for reasons anything but altruistic.

In the dreadful selfishness, the terrible spiritual blindness of the age, no one knew that the strong, in trying to create channels by which the weakness of the weak might nourish his strength, in reality was ensuring only that their weakness was taken on by his strength. The new circulatory system, instead of adding nourishment to all the members, was used to bleed the weaker ones white,

with the natural consequence that the whole organism will barely avoid perishing.

Charity and "Charity"

"Charity," "benevolence," in the usual sense of the terms, are abominations and detrimental to the soul of both giver and receiver. The best that they can ever be is the lesser of evils. But it is ever so much easier to throw crumbs to the unfortunate out of our plenty than it is to engage in the more difficult, complex, and heretofore thankless task of helping others to help themselves; a task which, fully understood, involves the age-lasting and sometimes seemingly hopeless task of racial moral education.

Leadership—Where?

Another curious Karmic side-light emerges from the fact that there are and always have been honest and charitably disposed men in this country—honest men of high intelligence and great capacity who simply have not been able to rise to positions of authority in the social order, or usually even to support themselves in any great security, for no other reason than that, by the connivance and consent of all classes of men, our society has been so permeated with dishonesty that such men literally could not function as leaders without abandoning their standards. The lack of strong, conscientious and understanding leadership in this crisis is the wonder of the century—the woe and bewilderment of the masses. But whose fault is the lack? It is a lack only in seeming. The leadership is really abundant. But it was submerged in prosperous times by a society which is now reaping its karmic reward in its own inability to find and avail itself of it. *Real* recovery will be in the offing only as that leadership comes to the fore; and its coming will have to be signalized by the birth of a new national conscience.

Opposing Currents

Even from the most impartial viewpoint, the moral tendencies of the times are in almost irresolvable confusion. The stress, not so much of economic conditions as of the working out into objective form of a hidden moral breakdown which has long been going on, *is* producing a sinister state of mind. Yet there is a strong countercurrent.

The researches of the Hoover Committee on Recent Economic

Trends conclusively dispose of the theory that hard times breed crime; their own data set together in proper chronological sequence show that crime tends to increase in "good" times and to decrease in "hard" times. In some of the major cities, according to figures from still other sources, the progress of the depression has been accompanied by diminution of crime, which effectively disposes of the theory of "economic determinism" upon which almost all radicalism is based. But a "morality" inculcated by the temporary effect of hard times in itself means little; it is too evident that many —some in high places—who have turned "honest" through the discovery that the other thing doesn't pay, will find their fingers itching for the jam-pots again at every little "upturn." "The devil was sick—" is as true as it ever was. Real moral reform is a matter of soul-perception.

Now a campaign for national economy can hardly be said to be "honest" when, under the claim of reducing Federal taxes by a billion dollars, the navy-building and relief program proposed simultaneously mean *increasing* them by half a billion.

Nor is the pressing for economy by wealthy men at the expense of sorefooted mail carriers, poorly paid clerks, half-starved school teachers, and the hand-to-mouth research scientists to whom they owe a large proportion of their wealth, very edifying as a spectacle of honesty. It is not particularly honest for the tax-paying public to laud Mr. Roosevelt to the skies for carrying out governmental reforms of the precise nature which we refused Mr. Hoover power to make, and in so doing contrast Mr. Roosevelt's "efficiency" with Mr. Hoover's "inefficiency."

What is "Honest Money?"

A sort of lip-honesty is by way of becoming a national fad, urged on by the retribution rapidly overtaking many of our formerly "great" men—upon whom we all fawned most disgustingly so long as they were "getting by with it." Among its ramifications is the demand for an "honest dollar." It is natural that the debtor, finding that the money he now has to pay his creditor will buy up to twice as much for that creditor as it did when borrowed, and is now twice as hard for the debtor to get, should conclude that he is not being dealt righly with by the national deity—Mammon. But whence this idea of a mystic power for either honesty or dishonesty inherent in money as such? What has the gold supply or the amount of banknotes in the country to do with the situation when manufacturers

in their reckless greed make so many of an article that half the product cannot be sold at an honest price, or when the greedy absorption of profits by the masters of industry produces a condition where the masses have nothing wherewith to buy? By what magic can a volume be converted into a location? For that is exactly what is proposed to be done by juggling with the currency, whose fault is not amount but place of location. To make the dollar honest in the sense of making it uniform from year to year in purchasing power is a thing to be accomplished only by making production, consumption, invention, and popular habits, stable from year to year. Who can do that? "Inflation" is supposed to work magic by raising prices; raising prices in the face of a people reduced to such a low level of subsistence that every price rise of two years past has resulted in reduced consumption even of dire necessities! The average income of the wage-earning classes has fallen to between $45.00 and $50.00 a month. There is no power which can cause a rise in prices to be passed on to these classes in the face of a surplus of ten million workers in the country for the production of everything we need. The farmers have been reduced in many quarters to a condition of armed revolt—directly, more than anything else, because of the price discrepancy between what they buy and what they sell. It is proposed to help them by inflating money to increase that discrepancy!

WHO PROFITS?

One wonders what can be the force or forces behind such enormous delusions. Who will profit by inflation?

Great overexpanded corporations who hope to pay off their bond-holders in depreciated currency and free themselves of obligations incurred by their own dishonesties and irresponsibilities of prosperous times, as did Stinnes in Germany, who built a temporary industrial dynasty upon the ruins of his nation by the same tactics; parasitic middlemen, who will as usual take advantage of a rise in prices to further increase the "spread" between what they buy and what they sell; stock-brokers, stock-speculators, and so on and so on. And so confused is our thinking that the very classes to be first and worst injured have been inveigled into supporting these measures!

It is significant that Mr. Roosevelt asks for unusual powers to control the situation as to inflation and other things. That his policy may be that of bowing to the seemingly inevitable in order to be

able to control its currents, is possible. The extent of that power in practice may be another matter. Mr. Roosevelt's election and immediately subsequent actions were in reality a sort of *coup d'état,* carrying the day by force of surprise, with the backing of popular emotion, almost of popular hysteria. But the inevitable reverse current, the great backwash, will set in sooner or later, and he may find himself in the position of having released forces which have later slipped beyond his control. One shudders to think of his future fate in case his efforts prove as helpless to stem the Karmic tide as did Mr. Hoover's! That his present popular following is based on any great amount of national understanding, is belied by the facts. Mr. Hoover was elected without understanding, and deposed without understanding; Mr. Roosevelt was elected without understanding, not to make us honest, but to save us from the consequences of past dishonesty, and his support has only the foundation of hope. Should the hope be stultified—what then? The student of Karmic action will have much to observe during the coming times.

Dr. Adler Passes

Felix Adler has recently crossed to the "other shore" of human existence. Accepting H.P.B.'s catholic definition, Dr. Adler was a true Theosophist. Born in 1851, the same year in which Mr. Judge began his latest incarnation, Dr. Adler's life-work was also in New York. By birth a German Jew, son of a rabbi, he was brought to this country in childhood, as was Mr. Judge. The two lives run parallel in many ways. Dr. Adler founded the Ethical Culture Society at New York City in 1876, less than a year after the establishment of the Parent theosophical society. He was encouraged, aided and sustained in his work by numerous wealthy Jewish citizens of New York, by the sympathetic countenance and direct help of many educators and educational institutions, notably Cornell and Columbia universities, and by many Gentiles of prominence in the community. His work and the institution founded by him have been essentially unsectarian, of great direct and indirect practical value as well as highly influential in the promotion of true moral education. In all these respects Dr. Adler served most usefully the "general welfare." His name is worthy to stand alongside that of Horace Mann, as a fitting and necessary part of that true eirenicon embodied in the Second Object of the Theosophical Movement—moral education which rests upon the fundamental unity of the great

human family, within and behind all religious sanctions. When our vast system of public schools shall be converted to this essential basis and modulus, there will have been established the enduring foundation materials for a genuine Republic in all the affairs of human life. If the direct effort of the Theosophical Movement of the nineteenth century had for its prime Object the establishment of a nucleus of Universal Brotherhood, the work of Dr. Adler may be truly said to be a necessary corollary to that Object. Other Ethical Culture Societies have grown up in other cities in America and in England—all independent but inter-related as are the United Lodges of Theosophists. Theosophists directly in the line of the mission of H. P. Blavatsky can but broaden their outlook, strengthen their sympathies for "all those who are engaged in the true service of Humanity", and themselves derive renewed vitality and determination in their own field of endeavor, by a contemplation of the career of this friend of the human race.

"SOCIAL INTEGRATION"

This work, by Victor A. Endersby, formerly Captain of Engineers, U. S. A., and intended primarily for circulation among engineers, publicists, and for use in university extension courses, has been issued in a preliminary private edition, with the end in view of enlisting co-ordinate constructive study and suggestion of the best steps by which to rebuild the faulty elements of modern civilization as disclosed by recent and threatening stresses and strains. It is a shining contrast to the much advertised "technocracy", very much more than an analysis of facts of common knowledge, or any huge summarization of "social trends" as piled up in the Report of the Hoover Committee. Based on the thesis that social elements, social facts and matériel, the human steel and concrete of our civilization, are as open to dispassionate survey, as calculable in "safety factors" as are the materials used in any other structure, the writer discusses the moral foundation of our modern edifice, the biased engineering of selfish and partisan interests everywhere in evidence, and the unmistakable lesson to be applied in remedying existing evils. Throughout, the work is an endeavor to approach the problems of the times from the standpoint of Theosophical principles. "Social Integration" is published at $2.50, and may be obtained from the Thorson Organization, Oviatt Building, Los Angeles, California.